

THE LATTER-DAY SAINTS' MILLENNIAL STAR

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The Apostle Paul In The Synagogue

“Whatsoever things are honest . . . think on these things.”

(See article page 610)

THE CARDINAL VIRTUE OF HONESTY

By ELDER SYLVESTER Q. CANNON

PRESIDING BISHOP OF THE CHURCH

THE last article of our Faith refers largely to the cardinal virtues, which are just as much a part of the Gospel and a part of our lives as any principle. "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men," and so forth. This tenet expresses the importance of practising these fundamental virtues. Honesty lies at the very foundation of our individual and community life, our civilization, our organizations of government, and the membership of the Church. If we live the Gospel we can not be anything but honest; if we are good citizens of a nation we can not properly be anything but honest. If honesty is lacking in the government, then it will gradually disintegrate. If graft, racketeering, if other dishonest practices prevail, then there is bound to be lack of confidence, and there will develop an increasing attitude of disrespect for law and for those who are called to administer the laws.



Sylvester Q. Cannon

"We should be honest with the Lord."

We are entitled to expect from every officer of the government that he be honest in his dealings; and when he has the direction of employees of the government, that he shall require honesty and honest service from them; and that in the handling of funds there shall be strict honesty, and great care and accuracy maintained.

Honesty is a disposition to conform to justice and honourable dealing, especially in regard to the rights of property. Likewise, it involves a determination to conform to justice and fair dealing in all our relations one with another. We can apply honesty to our actions as well as to our words. That is, of course, truthfulness and straightforwardness.

It is expected of every one who is engaged in Church work, whether as members or as officers, that we shall exemplify in our lives the principle of honesty just as we do every other cardinal virtue, and every other principle of the Gospel. Thereby the Church will grow and thereby the faith and confidence of the people will be increased.

Upon every one rests that obligation to endeavour to be fair, just, honest, straightforward, and respectful of mutual rights in our association with our fellow men. If we take advantage of others by fraud, we are just as guilty as one who steals. If we

are employees it is our place to give full, true service for the compensation we receive; if we are employers, to deal justly and fairly with our employees; if we have the handling of trust funds or funds belonging to others, that we manage them strictly and carefully, with a full sense of our responsibilities, and not for a moment touch one cent for own purposes.

Truth Sermons

"AN honest man's the noblest work of God," declared Alexander Pope, Britain's illustrious Eighteenth Century poet. Here is a practical, trenchant sermon on this old but always timely subject from Elder Sylvester Q. Cannon, who has served as presiding bishop of the Church for 11 years.

Bishop Cannon quotes for his conclusion the words of the Apostle Paul to the Philippians. This week's *Star* cover depicts Paul delivering one of his famous Gospel discourses, this time in the synagogue. Paul can truly be called an ambassador of honesty. On no less than eight recorded occasions he spoke or wrote on the subject of honesty. He exhorted the Romans: "Recompense no man evil for evil. Provide things honest in the sight of all men." His admonition to the Corinthians was, "Now I pray to God that ye do no evil; not that ye should appear approved, but that ye should do that which is honest, though we be as reprobates." To the Hebrews the converted Christian commended the life that "in all things" is "willing to live honestly," and he told the Thessalonians to "walk honestly."

these things." (Philippians 4: 8).—(Adapted from *The Improvement Era*).

SIN has many tools, but a lie is the handle that fits them all.—OLIVER WENDELL HOLMES.

WHEN a person allows deceit to become a part of his working capital, all that is noble in him withers and dies.—GEORGE H. KNOX.

Just as we should undertake to be true to ourselves and in our relations with our fellowmen, so *we should* be determined to be *honest with the Lord*. If we have faith in Him and in the divinity of this work, we shall endeavour to be true to every principle and seek to practise every virtue which will help us to improve in right living. If we recognize our stewardship here upon earth, we shall strive to be honest in our donations for the advancement of God's purposes. I believe that any man or woman who is a faithful tithepayer, who lives in accordance with the spirit of that principle, will be honest in his or her dealings with his fellowman. I know it has been said by a banker—not a member of our Church—that he was willing to trust a faithful tithepayer. I am sure that viewpoint is correct. Rarely, if ever, can you find one who is faithful in the spirit and practice of that who would act dishonestly or unfairly, so far as his understanding goes, with regard to other things.

The Apostle Paul says: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on



Joseph F. Merrill
"Au revoir . . .



Emily T. Merrill
. . . bon voyage."

MISSION LEADERS DEPART

THREE years of supervision of the activities of the Church of Jesus Christ of Latter-day Saints in the European Mission come to a close today (September 24) for President Joseph F. Merrill of the Council of Twelve Apostles and his wife, Sister Emily T. Merrill, when they sail for America aboard the s. s. *Manhattan*. Since October 1, 1933 President Merrill has presided over the 11 missions of the Church in Europe, Palestine and South Africa, and Sister Merrill has served as consulting adviser for women's auxiliaries for these missions. They return to their home in Salt Lake City. Succeeding them are President Richard R. Lyman of the Council of the Twelve Apostles and his wife, Sister Amy Brown Lyman, who arrived in London September 15.

The many friends of the Merrills in Great Britain and Europe will miss them. Readers of the *Star* will miss the editorials of President Merrill which have appeared every week, with but a few exceptions, since he became European Mission president. President Joseph J. Cannon of the British Mission writes this farewell message to the departing leaders:

"The saints and officers of the British Mission say farewell to President and Sister Merrill with mixed feelings. They have become very dear to us because of their faith and encouragement. Visits to many branches during the past three years have built up in them a great sympathetic understanding of the people here and created respect and love for them in their hearts. With them we also rejoice that they may return in peace to Zion.

"Their simplicity will always be remembered and admired. Their strict adherence to the Word of Wisdom and their consequent good health will be an example to us. Their earnestness will help us to keep going on in the work.

"President Merrill has been an advocate of better places in which to meet. Under his encouragement six new chapels or sites have been acquired. He has done all in his power to make the members of the Church humble before the Lord, but before men proud of their great calling.

"We wish them a safe journey home and the unflinching blessings of the Lord upon them and their dear ones always."

A BLESSING AND ITS FULFILMENT

By Elder T. Edgar Lyon

WHEN I was called to serve as a missionary in the Netherlands Mission in May, 1923, I was very disappointed and frightened. I desired to go to England and work among the people

from whom I was descended. Furthermore, I feared to go to the Netherlands, because of the language I should have to learn. But, having been taught to be obedient to the authorities of the Church, I accepted the call, with misgivings. While I did not make my fears known to anyone, except my Heavenly Father, I was frightened at the thought of having to learn to speak Dutch, my efforts in school to learn foreign languages having convinced both me and my teachers that languages was not my forte.

Inspired Words

WHEN Jesus called His Twelve Apostles together and gave them instruction and comfort concerning their missionary labours, He said, "Take no thought of how or what ye shall speak, for it shall be given you in that same hour that ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you."

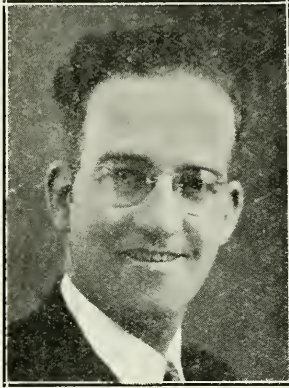
That the Holy Spirit likewise inspires the words of God's servants in this day is shown in this article written for the *Star* by President T. Edgar Lyon of Netherlands Mission. President Lyon was born in Salt Lake City August 9, 1903, the son of Bishop David R. Lyon and Mary Cairns Lyon. His mother was born in Glasgow and his father's parents were natives of Britain. A graduate of the University of Utah (1923), President Lyon received his M. A. degree at University of Chicago in 1932, with a thesis on "Orson Pratt—Early Mormon Leader." He served as a travelling elder in Holland 1923-26 and has resided in Holland with his wife, Hermana Forsberg Lyon, and four children since November 21, 1933, when he became mission president.

Friday morning, July 13, 1923, in company with other elders, I was set apart for my mission by Apostle Melvin J. Ballard in Salt Lake City. Brother Ballard did not know me personally, but when he came to me he laid his hands upon my head, and, in addition to the regular setting apart, said the following: "Have no fear concerning the call that has come to you; you have been called to the land where the Lord has need of you. Have no fear concerning the language of the people among whom you have been called to labour, for the Lord will bless you with both the gift of interpretation of the language and the gift of speaking it." How did he know the worries that had troubled me for the preceding weeks concerning my ability to learn Dutch?

On Sunday morning, July 29, three of us elders arrived in Rotterdam to commence our labours. Due to ship and train delays we

had been unable to secure any sleep since the preceding Friday morning, and were therefore extremely drowsy. Upon leaving the house for the Sunday morning service one of us remarked to the Mission president that it would be difficult to avoid sleeping throughout the entire service.

Upon reaching the meeting hall we three took places on the stand, at one side, where our sleeping would not be noticeable to the congregation, should we doze. After the customary singing and praying, none of which we could understand, the branch president called one of the local brethren to address the meeting. Coming to the stand he commenced to speak, and before I was aware of the fact, I suddenly found myself sitting on the edge of my chair, listening to his sermon, while my two companions had fallen asleep. This local brother was speaking in a tongue that was completely foreign to me—I did not know one word of the language—yet I understood what he was saying. He discussed the organization of the primitive Church, the place of Apostles and prophets in the Church, and the beginning of the apostasy in the first centuries of the Christian era, as shown by the absence of these divinely constituted authorities. A second brother was called from the audience and he carried the same thread of thought through to its logical conclusion, namely, the condition of the Church in the Middle Ages, the Reformation, and then told the story of the restoration of the Gospel in this dispensation, and the value of living Apostles and prophets to us in this day. At the conclusion of his remarks a third speaker was called and of



T. Edgar Lyon

Spoke in a language he did not understand.

his entire sermon I understood only the "amen" at the end. The gift of interpretation that had so suddenly come to me and removed all traces of drowsiness had left me as quickly as it came. The three newly arrived missionaries were then asked to make a few remarks. Through an interpreter I stated that I had been blessed that morning with the gift of interpretation, as I had understood the remarks of the first two speakers.

Amsterdam was my first field of labour, but after a few weeks I was assigned to go to Amersfoort with Elder Hilbertus Noorda as my senior companion and to open the work there. After arranging to hold cottage meetings at the home of our one member in the city, we stamped some tracts (No. 1 of the *Rays of Living Light* series), and then my companion taught me to say one sentence ("Good day, lady, will you please read this tract?") and we set out tracting. My companion assigned me to one side of the street, while he took the other. Being able to converse, he moved slowly along the way, having frequent discussions, while my work consisted of ringing a bell, speaking my one sentence, handing the lady a tract, and going to the next door. I had soon left my companion far behind, and had come to the outskirts of the city. There were four more dwellings remaining on my side of the road. I thought to myself, "I'll leave tracts at these houses and return to find Brother Noorda," at the same time looking at my watch and noticing that it was 3:50 p.m.

These houses before me had no front doors, so I was obliged to go to the rear to contact the inhabitants. As I went into the

yard at the rear of the first house I noticed a man raking refuse together and burning it. I walked up to him, said my sentence (even calling him a lady, as I could not think of the word for a man) and he refused my proffered tract. I left him, but in my heart I was saying, "Oh, if I only had the ability to speak, I would so like to tell him our message!" Having gone about 15 feet, something took hold of me, turned me about, and I returned to him. I offered him a tract for the second time. He took it, crumpled it up, and threw it in the fire. I walked away, but upon reaching the same spot, I was again turned about by some strange power, and returned and made an offer of a tract for the third time, with the same experience that had met my second offer. Again I walked away, and again I was forcibly wheeled about and returned for the fourth time. The man, apparently annoyed by my conduct, commenced to speak in a loud tone, and by the evident display of anger, I was certain that he was provoked by my insistence.

Then suddenly I commenced to speak, and he became silent and listened. I did not know what I was saying. I was conscious of standing before him. I was conscious of speaking, but beyond that I was unaware of my message to him. After a few minutes I had apparently completed my talk because I handed him a tract which he kindly accepted, and I



Windmill at the Water*

Holland was the setting for this unusual story.

returned to the street. There I met my companion. He had been hunting for me, as he could not see me and decided I had met some opposition or had become involved in some difficulty because of my inability to speak Dutch.

Elder Noorda said to me, "What have you been doing?" "I have been having a Gospel conversation with a man," I answered.

"Did you find someone who spoke English?" he asked. Upon being answered in the negative, he said, "But you cannot speak Dutch."

"I know I can't," was my reply, "but the Spirit of the Lord has been speaking through me." I felt weak and trembling when the experience had passed. Brother Noorda doubted my story, told me to make special note of the address, and the following week he would return with me when we came with the second tract in the series. The entire experience had lasted ten minutes.

The following week my companion knocked at the door and met the man whom I had encountered the foregoing week. He

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*From the famous painting by Jacob Van Ruesdale (1628-82).

THURSDAY, SEPTEMBER 24, 1936

EDITORIAL

A COMING AND A GOING

LIKE a mountain stream, time flows swiftly on. It waits not for any of us. I am thus reminded when I contemplate how quickly the last three years have passed. During this time I have served as president of the European Mission of the Church, and almost before I am aware the time for my release has arrived. On September 24 I will be succeeded in this office by Dr. Richard R. Lyman, one of the Twelve Apostles of the Church. Measured by what we have accomplished during the three years Sister Merrill and I have been in Europe, the time seems shorter still, so fruitless have our efforts seemed to be. However, if desire and intent are also factors in the measurement of time we have no regrets. In any case, our earnest prayer is that the Lord will bless our well-meant efforts to the good of His cause in these lands and to the good of the people who live here.

We return to America thankful for the privilege we have had of contacting the people in Europe whom we have met. Among them are some of the most faithful Latter-day Saints it has ever been our pleasure to meet. In some measure, at least, we believe the Lord will bless the countries in which they live because of their righteousness.

These are good and pleasant lands in which to dwell. The Lord has made them so. If they seem otherwise to any of His children, the fault is theirs, not His. He has done His part; they have failed in theirs. But could He not have ordered otherwise? No, except by violating His own decrees; for He has given men their free agency and will force righteous living upon none of them. But in His wisdom He has ordained that no blessing can be obtained except by fulfilling the conditions upon which the blessing is based. Peace, health, joy, etc., can be had only if the natural laws (natural laws are Divine laws) governing these things are observed. So we repeat, the lands of European countries in themselves are good. Whether they are pleasant lands to their dwellers will depend upon the righteousness of these dwellers—so the justice of God has always determined. At present chaotic conditions, more or less, exist in Europe as elsewhere. It will be found that repentance and righteousness will be the only effective cure. When the people are ready to accept this truth, the preaching of God's servants will be more fruitful than they are today. For the sake of the people we fervently pray that the day of righteousness is near at hand.

Elder and Sister Lyman are both experienced and capable people. He has been a member of the Council of Twelve Apostles for more than 18 years. Sister Lyman has been active in Relief Society and public welfare work all her adult life. For many years she has been a member of the presidency of the National Women's Relief Society of the Church. Both of them are charming people socially and easy to get acquainted with. The saints

and their friends will enjoy President and Sister Lyman. We know all will join with us in extending a hearty welcome to these excellent people and in wishing them a pleasant and profitable residence in Europe. The Lord bless the labour of their hands!—
JOSEPH F. MERRILL.

Who's Who in America, America's premier personal directory, has the following to say of President and Sister Lyman, respectively :

Lyman, Richard Roswell—Consulting Civil Engineer and member, Council of Twelve, Church of Jesus Christ of Latter-day Saints (Mormon). Born Fillmore, Utah, November 23, 1870, son of Francis Marion and Clara Caroline (Callister); certificate, Brigham Young University 1891, B.S. in Civil Engineering University of Michigan 1895; Master C. Engineering Cornell 1903 (Sigma Xi 1904), Ph.D. 1905; married Amy Brown September 9, 1896; children Wendell Brown, Margaret (Mrs. Alexander Schreiner). With University of Utah as Prof. of Civil Engineering 1896-1922; city engineer Provo, 1895; has served as chief engineer Utah County Power and Light Co., Melville Irrigation Co., Deseret Irrigation Co., Delta Land and Water Co., etc.; President Lyman-Callister Co., vice-president Utah Road Commission 1909-18, Intermountain Life Insurance Co.; Director Pleasant Green Water Co., Heber J. Grant Co., Western States Securities Corporation; Consulting engineer Metropolitan Water District Southern California 1929-31; Member Engineering Board of Review, Sanitary District of Chicago, and Columbia Basin Board Engineers for U.S. Reclamation Service, 1924-25; Member American Society Civil Engineers (Croes Gold Medal, 1915), Society for Promotion Engineering Education, Utah Society of Engineers, American Waterworks Association, Utah Water Storage Commission, American Association of Engineers, Utah Academy of Science, Cornell Society of Civil Engineers, N. E. A., Theta Tau.; Consulting Engineer Sanitary District of Chicago, 1929; member Utah-Colorado River Commission 1929.

Lyman, Amy Brown—social worker; Born—Pleasant Grove, Utah, February 7, 1872; daughter John and Margaret (Zimmerman) Brown; father a Utah pioneer of 1847; graduated Normal School Brigham Young University, 1890; student University of Utah, University of Chicago, University of Colorado (special certificate, Home or Social Service, 1917); married Dr. Richard R. Lyman of Salt Lake City, September 9, 1896; children Wendell Brown, Margaret (Mrs. Alexander Schreiner); General Secretary National Women's Relief Society 1911-1928, now first vice-president and director social service department; delegate National Council of Women, U. S. since 1911, recording secretary 1925-27, auditor 1927-29, third vice-president; secretary, Utah State Conference of Social Work, 1926-28, president 1929-33; state chairman Women's Committee on Unemployment, 1931; delegate National Council of Women U. S. to quinquennial meeting of International Council of Women, Washington, D. C., May 1925. . . .

MANCHESTER DISTRICT CONFERENCE NOTICE

MANCHESTER District Conference sessions will convene Sunday, September 27, at 10 and 11 a.m., and 2:30 and 6:30 p.m. in Co-operative Hall, Downing Street, Manchester. President Richard R. Lyman and President Joseph J. Cannon will be speakers. An illustrated lecture, "Temples of God," will be given Saturday, September 26, at 7:30 p.m. in Manchester Branch Chapel, 88 Clarendon Road, C-on-M., Manchester.

Sessions of Liverpool District Conference will be held in the Burnley Branch Chapel, 1 Liverpool Road, Rose Grove, Burnley, Sunday, October 4, at 10 and 11 a.m. and 2:30 and 6 p.m. Presidents Lyman and Cannon will be speakers. The illustrated lecture, "Temples of God," will be presented October 3, at 7:30 p.m. in the same chapel,

THIS WEEK IN MORMON HISTORY

They Pushed And Pulled Their Way Across The Plains

NINE years after he had gazed out over a drear valley, grey with sagebrush, declaring, "This Is The Place!" President Brigham Young stood on almost the precise spot on which he had uttered those immortal words, for the enactment of another history-making scene. In 1847 the great colonizer was leading a band of courageous Mormon Pioneers into Salt Lake Valley—their "promised land." Now, in 1856, he stood in the midst of a reception throng. A brass band boomed out its welcoming notes, and a cohort of lancers moved their mounts into position. Almost the entire populace of growing Great Salt Lake City had turned out to chorus their greeting cheers.

The occasion was the entrance into the Valley of the first handcart company of Latter-day Saints. While the settlers sang and shouted for joy, a train of about 100 two-wheeled carts, carrying the provisions of nearly 500 souls, trickled through Emigration Canyon into the Valley. That was **September 26, 1856**. They had been about three months in covering by foot the 1,300-mile journey from Iowa City, chanting as they tugged :

Some must push and some must pull
As we go marching up the hill.
As merrily on the way we go
Until we reach the valley, Oh.

Most of the handcart stalwarts were British converts, and the first company was directed by Edmund Ellsworth and Daniel D. McArthur. Ellsworth led a company out of Iowa City June 9, and McArthur's group followed two days after, the two parties later joining.

But the entrance into Salt Lake Valley of these intrepid travellers was the finish to only the first chapter of the story of the Mormon handcart companies. The later ones are filled with much more drama, much more pathos.

Before we delve into the tragic accounts of later handcart companies, let us explain a little about the nature of this mode of travel, why it was resorted to and how many participated in it. Following the first Mormon Pioneer company led by President Brigham Young in 1847, thousands of Latter-day Saints spanned the wilderness of the Plains and Rockies with ox-teams. However, emigrant groups from Britain and Scandinavia in 1856 did not have the means for purchasing animals and wagons. Yet their desire to reach the City of the Saints was just as fervent as that of those going before them, and so it was with gladness that they received the plan of the Church authorities to make the trek with handcarts. During 1856-61 nearly 4,000 saints, imbued with that stimulating faith and zeal which accompanies the reception of the Gospel, pressed across the Plains and through the mountains with handcarts.

A handcart consisted of two large, wooden wheels and a framework covered with boards for a bottom. In the front of

the framework was a cross-bar, which the Pioneer clenched to in pulling. Clothing and food was strapped to the frame. Each person was allowed only 17 pounds of luggage.

Six days following the arrival of the Ellsworth-McArthur company, a group led by Captain Edward Bunker creaked into Salt Lake Valley. Hardships, but little disaster, had been the lot of these first companies, but the next two handcart contingents have given Mormon history some of its most poignant pages.

One group, numbering about 500 souls, left Iowa City on July 15 under the command of James G. Willie, and another departed



From the sculpture by Torleif Knaphus

Handcart Pioneers

"Blinding storms paralyzed their travel . . . numbed hands and feet."

July 28 under the leadership of Edward Martin, who had already accompanied the Mormon Battalion on history's longest march of infantry (in 1846, through southwestern America). The Martin company, incidentally, included three veterans of the Battle of Waterloo (at the time of the trek they were between 75 and 80 years of age), and soldiers who had been members of Queen Victoria's Life

Guards in both London and Scotland.

An early winter overtook these trekkers, and the suffering they endured has become legend. Seventy-seven deaths were strewn along the Willie trail and about twice as many of the Martin company succumbed on the way.

Some of the trials these courageous souls suffered for the Gospel's sake were these: Early on the journey the Willie company was almost trampled to death by a stampeding herd of buffalo. The hot sun warped the unseasoned timber that composed some of the carts (they had been hurriedly thrown together so that the companies might get on their way before autumn), and breakdowns were numerous. The pioneers' food was rationed and oft-times on the journey they were forced to discard clothes and bedding to lighten the load. The real trouble did not begin, however, until the early snows began to fall. Blinding storms paralyzed their travel and numbed hands and feet. Dysentery broke out in the Willie company at a place ironically called Sweetwater, and here 15 chilled pilgrims tasted grim death during one single night. Husbands died, leaving wives and children to push and pull carts. Mothers passed away at the side of their little ones. Deaths became so frequent that a "burial squad" was appointed to prepare the shallow graves.

Read from the account of John Jaques, English-born

Mormon hymn-writer who was a member of the Martin company :

It was the last ford the company waded over. The water was not less than two feet deep, and it was intensely cold. The ice was three or four inches thick and the stream was about forty yards wide. . . . In crossing the river the shins and limbs of the waders came in contact with sharp cakes of ice, which inflicted wounds on them which did not heal until long after reaching the valley.

Rescue parties with wagons and supplies from Salt Lake Valley reached the stranded parties in the snow-choked mountains and escorted them into the settlement, where the saints shared their homes and comforts with the newcomers for the remainder of the winter.

All this pathetic drama of the handcart companies epitomizes the faith, the devotion, the willingness to sacrifice of those early British Latter-day Saints. Blizzards, ice-clogged streams and drifting snows were not enough to extinguish the testimonies that glowed within the brave bosoms of the survivors nor the faith that fired them on to their Zion.

Other Anniversaries This Week

September 25, 1832—Birth at Sackville, New Brunswick of Apostle Marriner W. Merrill. First president of the Logan Temple (1884-1906), he died February 6, 1906 at Richmond, Utah.

September 26, 1909—President William Howard Taft of the United States addressed a congregation in the Salt Lake Tabernacle.—WENDELL J. ASHTON.

A BLESSING AND ITS FULFILMENT

(Concluded from page 615)

commenced to tell the man something concerning our message, but the man replied that I had told him that the preceding week. Elder Noorda then told him of the Restoration, and the man made the same reply. He then commenced to discuss baptism, but the man said I had told him of that. Elder Noorda said, "That is impossible. He cannot speak Dutch."

The man then replied, "All I know is that he talked to me for about ten minutes last week, and he spoke in perfect Dutch, without a foreign accent." The conversation ended here.

Returning to the street, Elder Noorda said, "Companion, you win." He then told me what had happened (I had been unable to understand it, of course).

In this manner the second promise of Brother Ballard, viz., that I should have the gift of speaking the language of the people among whom I was to labour, had been fulfilled. These gifts came and left me suddenly, and it was months before I could understand or speak the simplest sentences, but these incidents gave me a testimony of the inspiration under which our Church leaders labour that I had never had before. They also helped me to conquer the fear that I should never be able to learn the Dutch language. I ultimately learned, through the aid of the Spirit of the Lord, to express my thoughts in Dutch, but from that day to this I have never been told that I spoke Dutch without an accent, because I know that I do not.

At a quarterly stake conference held in the Rigby Stake

Tabernacle at Rigby, Idaho several years ago, Brother Ballard was in attendance. I was called upon to speak, and related the above incidents. At the close of the meeting he spoke with me concerning them, and still other faith-promoting experiences that grew out of other blessings he gave me on that memorable morning in July, 1923.

NEWS OF THE CHURCH IN THE WORLD

Seeking information on the system of grain storing used by the Mormon Church until 1916, Mr. Henry A. Wallace, United States



Mr. Wallace
Asks advice.

Secretary of Agriculture, called on President Heber J. Grant at the Church Office Building recently. The American Government is planning to inaugurate a similar system of storing grain as that formerly used by the Church, Secretary Wallace told President Grant. Prior to his visit with President Grant, the American cabinet officer called on Elders Reed Smoot and John A. Widtsoe of the Council of the Twelve Apostles. Elder Smoot was formerly senior senator in America's Congress, and Elder Widtsoe is a leading authority on irrigation. Secretary Wallace also asked President Grant's advice on the condition of the sugar beet industry in the United States, on which subject President Grant is one of the best informed men in America.

Pictures in American newspapers, taken at the funeral services of George H. Dern, United States Secretary of War, which were held in the Mormon Tabernacle in Salt Lake City Tuesday, September 1, show President Franklin D. Roosevelt sitting on the stand between President Heber J. Grant and Elder Henry H. Blood, Governor of Utah. Music for the services was furnished by the Tabernacle Choir, under the direction of Elder J. Spencer Cornwall and the Tabernacle Organ, with Elder Frank Asper at the console (*Star*, Sept. 18). Fifteen

thousand persons attended the services, convening not only in the Tabernacle but in the nearby Church Assembly Hall and standing outside in the Temple grounds.

Caller last week at the office of President Joseph J. Cannon of the British Mission was his friend, Mr. W. W. McLaughlin, chief of the Division of Irrigation of the United States Department of Agriculture. Mr. McLaughlin has been in Britain to attend the First International Conference on Snow Survey (in Edinburgh, September 14-16). The purpose of the congress is to study methods, equipment and results of snow surveying (which consists of measuring the available water content of snows and determining runoff figures). Arriving at Plymouth Thursday, September 10, the irrigation executive will make an agricultural observation tour of northern continental countries before sailing October 15. Born in Colorado, Mr. McLaughlin resided in Utah 1889-1914. His home has been in Berkeley, California since 1914. "The Mormon Pioneers are recognized everywhere as the first Anglo-Saxons to employ irrigation," he said. Latter-day Saints introduced this artificial mode of watering crops July 23, 1847 in sun-baked Salt Lake Valley (*Star*, August 13). For 13 years (1902-14) Mr. McLaughlin was associated with Apostle John A. Widtsoe, who was president of Utah State Agricultural College during much of this time, in studying the effect of the quantity of irrigation water on the quantity and quality of crops. This was really the beginning of research work in the field of irrigation, according to Mr. McLaughlin, who this summer has been actively engaged in dealing with the problem of America's farmplaguing droughts.

OF CURRENT INTEREST

Outstanding among books coming off the press recently is a volume entitled *Cortes, Conqueror of Mexico*, by Lawrence Wilson, published by Thomas Nelson and Sons of London. It tells the story of bold Spaniards who invaded the American Continent in the Sixteenth Century and conquered the country which now constitutes Mexico. The author tells of a legend existing among the natives at the time of Cortes's invasion. It was this:

"Long ago a Fair God had appeared among them in the likeness of a man and taught them to plough and reap, to build houses, and to work silver and gold. So long as he was with them there was great prosperity, and before he left he promised that later he and his 'Children of the Sun' would return to take possession of the land." Book of Mormon readers will recall that it deals with the history of an ancient civilization which existed on the American continents, and tells of the resurrected Christ visiting and teaching the inhabitants there.

Transatlantic flying has held the news spotlight during the past month. Officials of the Paris International Exposition announced that the Exposition would sponsor an international air derby from New York to Paris, with a prize of one million francs (£13,000) to go to the winner. Mrs. Beryl Markham, intrepid Englishwoman became the first woman to make a solo east-west flight Saturday, September 5, when she reached Nova Scotia. Harry Richman and Dick Merrill of America became the first persons to fly from America to Great Britain and back. They landed in a Newfoundland swamp Monday, September 14, after leaving Croydon Airport 17 hours earlier. Jim Mollison, well-known British flyer, sailed for America Thursday, September 17, on the *Queen Mary*. There he will attempt a flight from New York to Capetown, via London. Captain Tom Campbell Black, winner of the 1934 England-Australia air race, was killed at Speke Aerodrome, Liverpool Saturday, September 19, when two planes collided on land.

BIRMINGHAM DISTRICT CONFERENCE

PRESIDENT RICHARD R. LYMAN and President Joseph J. Cannon were principal speakers at Birmingham District conference Sunday, September 20, in Stratford Road Council School, Sparkbrook, Birmingham.

The spirit of the Mormon people, their different attitude and philosophy of life furnished the theme of President Lyman's talk, his first in England since arriving September 15. Temple work, the conference theme, was President Cannon's subject. He pointed out how the Latter-day Saint belief in universal salvation and the opportunity that members have for performing work for the dead was a distinctive feature of the Church. Other speakers at the evening session, conducted by District President Norman Dunn, were Sister Ramona W. Cannon and Elders Darrell L. Brady and Parry D. Sorensen. Approximately 250 were in attendance.

Music was provided by the Singing Mothers of the district, directed by Sister Muriel Hunter.

Afternoon speakers included Sister Elizabeth Cornwall, Elders Arland T. Christensen, Arthur W. Jorgensen, William B. Hawkins, Ormond S. Coulam, Joseph H. Stout, Kenneth M. Williams, and Ralph W. Hardy. Sister Muriel Hunter rendered vocal and piano solos. President Norman Dunn conducted.

At the morning meeting, conducted by Brother George E. Hunter, first counsellor in the district presidency, Supervising Elder Orson K. Taylor, and Elders Brigham S. Young, Marvin G. Butterworth and Darrell L. Brady spoke. A testimony meeting was also held in the morning.

"Temples of God," the illustrated lecture, was given in Handsworth Branch Chapel Saturday evening, September 19.

FROM THE MISSION FIELD

Doings in the Districts: Manchester—At baptismal services held Sunday, September 6, the following were baptized and confirmed: Richard Melling, baptized by Elder Clarence B. Cannon and confirmed by Elder Woodrow D. Marriott; Robert Roy Longton, baptized by Brother Frank Mellor and confirmed by Elder Joseph S. Wood and John Longton Frost, baptized by Brother Mellor and confirmed by Elder Blaine D. Fisher. Elsie Beat was baptized August 9 by Elder Phillip J. Badger and confirmed by Brother Frank Kelsh.

Manchester Branch Primary held a social Wednesday, September 9, under the direction of Sisters Margaret Wiles and Bessie Bowet.

Members of the Latter-day Saints Football Club in Rochdale were guests at a supper given in their honour recently by Brother and Sister John Woodhead and their daughters, Sisters Ivy and Hazel Woodhead. Ninety guests were present. Elders Woodrow D. Marriott and Stanley H. Heal were in charge of the programme.

Birmingham—Wicksteed Park, Kettering, was the scene of the annual outing of the Nuneaton Branch Sunday School members held Sat-

urday, August 27. Brother Clarence Y. Linnett, Sunday School superintendent, was in charge.

London—Brighton Branch M. I. A. officers enjoyed a supper at the Branch hall Tuesday, September 8.

Activities for the ensuing year were discussed. Sister Doris Hannah was in charge.

Liverpool—Preston Branch M. I. A. held its opening M. I. A. meeting Wednesday, September 9 with 61 members and friends in attendance. Musical numbers were furnished by the Millennial Chorus.

Opening night services for the Wigan Branch M. I. A. were held Wednesday, Sep-

tember 9. A banquet was served under the direction of Sister Lavina Webster.

Members of Accrington and Blackburn branches gathered for a social at the home of Branch President and Sister Eddie Preston, Saturday, September 5.

The Millennial Chorus concluded a month's stay in Preston by giving a concert at the Lostock Hall Convalescent Home Saturday, September 12. Other concerts were given during the week at the Unemployed Allotment Holders' Association

Accomplishment

If the old Latin adage which says that one's accomplishments, not years, determine age, is true, then 12-year-old Marjorie Gregory, daughter of Mr.



Marjorie Gregory

Is old in deeds.

Mathew Arkwright Gregory and Sister Jessie Maud Gregory of Batley Branch is a fast-maturing woman. At 11 years of age, Marjorie was appointed secretary of Batley Branch Sunday School, becoming perhaps the youngest person holding that position in the Mission. That was March 29, 1936. Since then Marjorie has become 12 years of age and has also been named teacher of the Old Testament Class in her Sunday School, in addition to serving as secretary. Last year her grade in a day school scholarship examination won for her entrance into Wheelwright Grammar School, Dewsbury. She is pictured as she appeared as Batley's Rose Queen for 1936.

flower and vegetable show and at the Preston Institute. The Chorus is now labouring in Burnley and will remain there for approximately the next month.

Leeds—A concert sponsored by the Bradford Branch Building Fund was presented in the Branch hall Saturday, August 29. Mr. Herman Rayner and his entertainers presented the programme.

Second place in a recent talent discovery contest sponsored by the B. B. C. was won by Brother George Pitts, president of Bradford Branch Y. M. M. I. A. He is adept at imitating birds and has been a popular entertainer among the members of Leeds District for a number of years.

Bristol—At baptismal services held in the River Avon Sunday, September 6, Joseph L. E. Clark was baptized by Brother Henry E. Neal and confirmed by Elder J. Glen Burdett and his wife, Mary Emma Clark was baptized by Supervising Elder Douglas L. Anderson and confirmed by Brother Neal.

Nottingham—At baptismal services held Saturday, September 12, in Victoria Baths, Nottingham the following were baptized and confirmed: William Harry Cook, baptized by Elder Frank A. Martin and confirmed by Elder Edwin H. Lauber; Barbara Sansom, baptized and confirmed by Elder Keith M. McMurrin; Jean Elsie Hewerdine, baptized by Elder Lauber and confirmed by Supervising Elder Franklin W. Gunnell; Leslie Howard Flint, baptized and confirmed by Elder Martin, and Millicent Hall, baptized by Elder McMurrin, and confirmed by Brother George Winfield.

Sheffield—The first Old Folks Day to be sponsored by Sheffield District was given Saturday, September 12, in the Rawmarsh Branch Chapel. The evening's entertainment was provided by the opening social of the district M. I. A.

Sheffield Branch Sunday School members sponsored an outing to Skegness recently. The affair was planned and directed by Superintendent George A. Stubbs.

DEATH

WYNN—Funeral services were held in the family home Thursday, September 10, for Mr. George William Wynn, husband of Sister Mary Ellen Wynn of Oldham Branch. The services were conducted by Supervising Elder Vernon A. Cooley of Manchester District. Elder Clarence B. Cannon dedicated the grave

in Chadderton Cemetery. Memorial services for Mr. Wynn were held Sunday, September 13 in the Oldham Branch hall under the direction of Brother Frank Lomas, first counsellor in the branch presidency. Speakers were Brother William Boreham and Elder Joseph S. Wood.

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